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Dr. Brinton on Life Force and Soul.

In the "Medical and Surgical Reporter" (Philadelphia) for September 6, 1873, is to be found an editorial on modern Psychology which reviews concisely the attitude of the physiological school toward the spiritual doctrine of the soul, and especially toward that of free-will. In the number for October 11, 1873, a book notice of Garretson's "Thinkers and Thinking" furnishes occasion for some acute strictures bearing upon the two opposed schools—the positivists and the abstract idealists.

In the same journal (*Medical and Surgical Reporter*) for Nov. 1, 1873, the editor, Dr. Brinton, offered some valuable suggestions on the definition of life, criticising the attempts of Bastian, Bichat, Whewell, Spencer, De Candolle, and Cuvier. That of the last named he prefers to those of the others—" Life is that condition of Being in which the form is more essential than the matter," and proceeds to remark upon this definition:

" This, we take it. contains in abstract language the gist of the distinction between organic and inorganic nature.

"The value of a definition in inductive science, we have said, is to point out the path for future investigation. And, in the one we have just given, that object is prominently held in view. The science of Biology concerns itself beyond all else, with functions, combined in a *unity of purpose.* acting under varying conditions. This unity of purpose is the maintenance of the individual, as bounded and circumscribed by definite confines. or by defined *form.*

" Again, the whole science of Morphology is based on the idea of metamorphosed and developed symmetry of *form;* the matter is continuously and rapidly changing, it is in a whirling eddy or vortex (*tourbillon*), but the type, the form, is always retained in one or another of its metamorphoses. Although composed chiefly of such unstable elements as oxygen, hydrogen, and nitrogen, so long as life lasts, fidelity to form is the guiding principle of organic beings.

"There is even a higher application of this definition, lying, it is true, out of the boundaries of exact science, but we may, perhaps, be pardoned for referring to it. As those most airy and intangible elements are attached to fixed forms of symmetry and individual existence by Life, so the still less material elements of Thought may be chained to even more inflexible forms of personal existence when visible life ceases, and thus the words of the poet prove true:

" 'Eternal Form shall still divide
Eternal Soul from all beside,
And I shall know him when we meet.'
Tennyson, In Memoriam."

In the next number (Nov. 8, 1873) Dr. Brinton discusses "The Ultimate of Science," and criticises acutely the various theories regarding force. He speaks of James Croll's views against Bain:

" The Determination (i.e. the direction, regulation, or application) of motion is something very different from its Production. If Force guides itself, by virtue of *what* does it do so? Energy cannot direct energy. The determination of molecular motion is something else than the laws of that motion. They are merely the results of observed sequences; they are not regulative; or if regulative, then they mean something very different from an empirical law. *Form* can never be the product of forces; it is not their result, but the result of the *way* in which they are applied, the effect not of the forces but of that guiding or directing power which rests behind them (*London Philosophical Magazine,* July, 1872, pp. 5–25). He (Croll) and those with him insist that the Law of Causation can never offer a completely satisfactory explanation to the human mind. No matter how far up it is carried, no matter how supreme and universal the generalization reached, the mind cannot help still inquiring for yet another proximate cause. This Professor Bain pronounces to be inept; 'the limits of Explanation are the limits of Induction' is his dictum, and, true as it is, it is not the whit more satisfactory for all that; and no matter how many logicians sustain it, the mind itself will not.

"And why not?

"Because there is a wider, a more comprehensive truth, which decrees that no explanation dependent on the physical laws of causality can satisfy the thinking faculties; that they require, that they incessantly and increasingly demand, the ultimate reference of every law of phenomena to a law of Intelligence. Derided and despised as this instinctive longing may be, it will remain still importunate and clamorous until it is recognized, listened to, respected, yes, honored, and at last assigned its just position as the truest and grandest instinct of man's nature."

Dr. Brinton continued his philosophic discussions in the numbers of his journal for Nov. 15, Nov. 22 and Nov. 29, 1873, treating of "Soul in Terms of Science," "Laws Common to Mind and Matter," &c. On the former question he remarks:

"No branch of scientific inquiry has been more devotedly studied in the last ten years than the physiology of the senses. In Germany, especially, it has been pursued with unflagging ardor, and the researches of Fechner, Helmholtz, Hering, Wundt, and a score of others, are known, at least by hearsay, to every student. The half-confessed motive which has prompted these extraordinary labors has been the hope of throwing some light on the nature of man's thinking faculties, his mind or his soul. What the result has been it is our purpose now to lay before our readers in as brief a form as possible.

"The theory of the correlation of forces, reduced to a definite form by Helmholtz, Mayer, and Grove (about 1847–1850), while very fruitful for a while, has proved itself insufficient in the higher walks of science, and may now be said to have been expanded into the theory of the metamorphosis or propagation of *motion.* There is no such thing as a force; motion passing from one form to another displays what we *call* a Force. Considered broadly, matter has neither properties nor forces; for no such entities can be conceded to exist, but only *action,* repulsive or attractive. Motion, once more, is ending; what was once called *latent* force, or matter at rest, has been defined as *constitutive* motion, as opposed to *regulative* motion, which embraces all dynamical conditions. Strictly, as we mentioned last week, force is neither motion nor action, but the intensity of action, expressed in terms of motion, either dynamically by the space passed over, or statically by pressure exerted.—"Such are the principles to guide us in the study of soul. Is this essence a measure of motion (as other so-called forces), or is it something entirely different? That is the question.

"An apparently unconquerable dilemma meets us at the very start. All motion *must* be in space. Yet thought is distinctly *not* in space. Space is a form of perception, and no possible common measure of thought and space can even be imagined. Therefore thought cannot be motion. This is the first horn of the dilemma.

"But again, all mental and physical force expended being exactly equal to the force in the form of nutriment received, clearly the mind, if there is any such independent thing, contributes *no* force at all; it cannot and it does not act on ponderable matter, and never gives added power. This is demonstrable, and is the other horn of the dilemma."

On the latter question he remarks:

"In the last few numbers of this journal we have explained the modern doctrines of Life, of Force, and of Soul. It remains, in order to complete the survey of this recondite province of physiological science which we have been exploring, to examine somewhat more attentively that community of laws which we found at the conclusion of our last article to constitute the real bond of unity between Thought and Matter, or, to phrase it differently, between Mind and body.

"Two eminent English authors, Professor Bain and Dr. Maudsley, have each written, the last year, a work on this very topic, and each has advocated closely similar views. These, in the case of the former, defend, to use his own words, 'a guarded Materialism,' and in the case of the latter a Materialism that can hardly be called guarded. In spite of the high reputation of these teachers, and the solid worth of much of their writings, few who are versed in the literature of psychology will accept their theories as adequate. It is not our purpose to point out their shortcomings, but merely to warn our readers, that, while they are good authorities as far as they go, they fail to grasp, or perhaps they avoid, the subtlest points of the inquiry.

"Taking their works as fair expositions of the ascertained and the suspected physiological bases of Life and Thought, we shall briefly adduce some of the laws common to thought and extended substance, in order to indicate the path of investigation in this direction.

"First, what is the true mental correlate of the physical fact of *Life?* This is the first and broadest question. We have defined *life* to be a certain condition of material Being. What immaterial, unextended mental fact is its universal associate, its inseparable correlate?

"No one can hesitate a moment to acknowledge that this correlate is *Feeling*, the sentient faculty. This is exclusively confined to living beings, and is co-extensive with them, in the vegetable as well as in the animal world. But can we not define still more closely this correlate? There can be no reasonable doubt but that we can and must. Not Feeling alone, but *pleasurable feeling*, as opposed to *painful feeling*, is the true mental correlate of Life.

"This is a most momentous and far-reaching conclusion. It is formulated by Professor Bain as the 'Law of Self-Conservation' in the following words, which however might be more pointedly arranged: 'States of Pleasure are connected with an increase, states of Pain with an abatement, of vital functions.' (*The Theories of the Relation of Mind and Body*, p. 59.)

"The condition of increasing vitality is therefore increasing pleasure, and *vice versa;* and that this is true mentally and morally as well as physically is the assumed foundation of what is known as the Utilitarian theories of Ethics and Political Economy. The objections to these theories are in constant process of reduction, and doubtless will ere many years be wholly overcome; but, of course, we cannot stop even to glance at this immense discussion. Suffice it to say that modern physical science here reaches exactly the same point which psychical analysis, in the masterly hands of Spinoza, attained two hundred years ago, as any one can see by comparing the third part of his *Ethices* with this last book of Prof. Bain.

"The second fundamental law common to Thought and Material is akin to this first law of Self-Conservation. It is the law of Unity or Identity. Whatever is, exists as itself, and not as something else. In other words, it preserves its own identity. Plants and animals, whose constituent parts are undergoing ceaseless change, preserve the identity of Form, and, what is even more inexplicable, transmit this Form, so that each species 'brings forth after its kind.' So in Thought, one must think of anything as one thing, and not another. The nervous impression given by the color blue must always be recognized as the color blue, or all correct thought about it becomes impossible.

"The third great law is the law of Duality, otherwise called Relativity or Contrast. One thing can only exist as one by being different from some other thing. So it can only be a subject of thought when contrasted with some allied subject of thought. We recognize the blue because it differs from the red, etc."

Contemporary Philosophy.

In the "North American Review" for July, 1872, appeared a very noteworthy estimate of the Philosophical stand-point of "Henry Thomas Buckle, His Problem and his Metaphysics," from the pen of Dr. J. H. Stirling, well known to our readers. The article is in the same thorough style as that on "Professor Fraser's Berkeley," published in this journal January, 1873.

In *Scribner's Monthly* for Sept., 1872, appeared an interesting article on "Frederic Denison Maurice," from the pen of Dr. E. Mulford, the author of "The Nation," by far the ablest speculative work on the Philosophy of Rights in the English language. At the close of the article he draws a comparison between Maurice's Theological views and those of Hegel, and does Hegel's views the justice that they seldom get.

In the July number of the above-named Review for the same year is a very satisfactory article on "Arthur Schopenhauer and his Pessimistic Philosophy," by E. Gryzanovski.

In the October number, "Taine's Philosophy of Intelligence" received a thorough examination by James T. Bixby.

Professor Barzelotti of Florence, Italy, whose book on *The Moral in Positive Philosophy* we noticed April, 1872, is now engaged in the preparation of an extensive work upon the present condition of Philosophy.

BOOK NOTICES.

Memoir of Samuel Joseph May. Boston: Roberts Brothers, 1873.

If the chief value of biography is found to lie in the fact that it brings the reader into intimate society with great and good men, here is certainly a valuable biography. All who knew Mr. May will comprehend the sincerity of the words of President White of Cornell University: "Here lies before us all that was mortal of the best man, the most truly *christian* man, I have ever known; the purest, the sweetest; the fullest of faith, hope, and charity; the most like the Master."

The Logic of Accounts; a New Exposition of the Theory and Practice of Double Entry Book-keeping, based in value, as being of two primary classes, Commercial and Ideal; and reducing all their Exchanges to nine Equations and thirteen Results. By E. G. Folsom, A.M., Proprietor of the Bryant & Stratton College, Albany, N. Y. New York and Chicago: A. S. Barnes & Co., 1873.

Who can doubt that a philosophically trained mind, deeply versed in political economy, would teach the subject of book-keeping in such a way as to make it simple and clear, and exhaustive and comprehensive? If our merchants were all thoroughly trained in a school of political economy, and were initiated into the secrets of finance, there would not only be fewer failures among them, but there would be vast systems of commerce built up on a sound basis. Commerce is the centre and head of human industry; on it rests the division of labor and all possibility of prosperous manufacturing, agriculture, and mining.

Until reached by the arms of commerce a population is never more than half civilized and its labor not half utilized; its ideas move in narrow circles, for it cannot through the daily newspaper receive a cosmopolitan culture. The substitution of matter of world-interest for village gossip is as important a step toward genuine civilization as one can name.

Success to any teacher of Book-keeping who lifts his theme up on the pillars of broad generalization!

What Determines Molecular Motion?—The Fundamental Problem of Nature. By James Croll, of the Geological Survey of Scotland. (Reported from the Philosophical Magazine for July, 1872.) London: Taylor & Francis, 1872.

An able investigation into the phenomena of matter, motion, and force, which occupy so much of the attention of thoughtful men in our time. Its author is preparing for the press a new and revised edition of his "Philoso-